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These finite bodies, which envelop the souls inhabiting them, are said to belong to Him, the eternal, indestructible, unprovable Spirit who is in the body; wherefore, O Arjuna, resolve to fight. This Spirit can never be destroyed in the mortal frame which it inhabiteth; hence it is unworthy for thee to be troubled for all these mortals.—*Bhagavad Gîtâ.*

THE PATH.

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LETTERS OF H. P. BLAVATSKY.[1]

II.[2]

THE newspapers gave accounts of certain of these phenomena and described the appearance of astral visitors, amongst others a Hindû. In sending the extracts H.P.B. comments:

"I see this Hindû every day, just as I might see any other living person, with the only difference that he looks to me more ethereal and more transparent. Formerly I kept silent about these appearances, thinking that they were hallucinations. But now they have become visible to other people as well. He (the Hindû) appears and advises us as to our conduct and our writing. He evidently knows *everything* that is going on, even to the thoughts of other people, and makes me express his knowledge. Sometimes it seems to me that he overshadows the whole of me, simply entering me like a kind of volatile essence penetrating all my pores and dissolving in me. Then we two are able to speak to other people, and then I begin to understand and remember sciences and languages—everything he instructs me in, even when he is not with me any more."

[1] Copyright, 1894.

[2] Begun in December PATH.

Directly *Isis Unveiled* was published, H.P.B. wrote to Madame Jelihovsky:

"It seems strange to you that some Hindû Sahib is so free and easy in his dealings with me. I can quite understand you: a person not used to that kind of phenomenon—which, though not quite unprecedented, is yet perfectly ignored—is sure to be incredulous. For the very simple reason that such a person is not in the habit of going deeply into such matters. For instance, you ask whether he is likely to indulge in wanderings inside other people as well as me. I am sure I don't know; but here is something about which I am perfectly certain: Admit that man's soul—his real living soul—is a thing perfectly separate from the rest of the organism; that this perisprit is not stuck with paste to the physical 'innerds'; and that this soul which exists in everything living, beginning with an infusoria and ending with an elephant, is different from its physical double only inasmuch as being more or less overshadowed by the immortal spirit it is capable of acting freely and independently. In the case of the uninitiated profane, it acts during their sleep: in the case of an initiated adept, it acts at any moment he chooses according to his will. Just try and assimilate this, and then many things will become clear to you. This fact was believed in and known in far distant epochs. St. Paul, who alone among all the apostles was an initiated Adept in the Greek Mysteries, clearly alludes to it when narrating how he was 'caught up to the third heaven, whether in the body or out of the body I cannot tell: God knoweth'. Also Rhoda says about Peter, 'It is not Peter but his angel'—that is to say, his double or his soul. And in the *Acts of the Apostles*, ch. viii, v. 39, when the spirit of God lifted up Philip and transported him, it was not his body that was transported, not his coarse flesh, but his Ego, his spirit and his soul. Read Apuleius, Plutarch, Jamblichus, and other learned men—they all allude to this kind of phenomenon, though the oaths they had to take at the time of their initiation did not allow them to speak openly. What mediums accomplish unconsciously, under the influence of outside powers which take possession of them, can be accomplished by Adepts consciously at their own volition. That's all. . . . As to the Sahib, I have known him a long time. Twenty-five years ago he came to London with the Prince of Nepaul; three years ago he sent me a letter by an Indian who came here to lecture about Buddhism. In this letter he reminded me of many things, foretold by him at the time, and asked me whether I believed him now and whether I would consent to obey

him, to avoid complete destruction. After this he appeared repeatedly, not only to me but also to other people, and to Olcott whom he ordered to be President of the Society, teaching him how to start it. I always recognize and know the Master, and often talk to him without seeing him. How is it that he hears me from everywhere, and that I also hear his voice across seas and oceans twenty times a day? I do not know, but it is so. Whether it is he personally that enters me I really cannot say with confidence: if it is not he, it is his power, his influence. Through him alone I am strong; without him I am a mere nothing."

There was naturally considerable fear in the minds of H.P.B's nearest relatives as to the character of this mysterious Hindû teacher. They could not help regarding him as more of a "heathen sorcerer" than anything else. And this view H.P.B. took pains to combat. She told them that her Master had a deep respect for the spirit of Christ's teachings. She had once spent seven weeks in a forest not far from the Karakoram mountains, where she had been isolated from the world, and where her teacher alone had visited her daily, whether astrally or otherwise she did not state. But whilst there she had been shown in a cave-temple a series of statues representing the great teachers of the world, amongst others:

"A huge statue of Jesus Christ, represented at the moment of pardoning Mary Magdalene; Gautama Buddha offers water in the palm of his hand to a beggar, and Ananda is shown drinking out of the hands of a Pariah prostitute."

H.P.B. wrote to Madame Jelihovsky (date unknown) that she was learning to get out of her body, and offering to pay her a visit in Tiflis "in the flash of an eye". This both frightened and amused Madame Jelihovsky, who replied that she would not trouble her so unnecessarily. H.P.B. answered:

"What is there to be afraid of? As if you had never heard about apparitions of doubles. I, that is to say, my body, will be quietly asleep in my bed, and it would not even matter if it were to await my return in a waking condition—it would be in the state of a harmless idiot. And no wonder: God's light would be absent from it, flying to you; and then it would fly back and once more the temple would get illuminated by the presence of the Deity. But this, needless to say, only in case the thread between the two were not broken. If you shriek like mad it may get torn; then Amen to my existence: I should die instantly. . . .

I have written to you that one day we had a visit from the double of Professor Moses. Seven people saw him. As to the Master, he is quite commonly seen by perfect strangers. Sometimes he looks just as if he were a living man, as merry as possible. He is continually chaffing me, and I am perfectly used to him now. He will soon take us all to India, and there we shall see him in his body just like an ordinary person."

From New York:

"Well, Vera, whether you believe me or not, something miraculous is happening to me. You cannot imagine in what a charmed world of pictures and visions I live. I am writing *Isis*; not writing, rather copying out and drawing that which She personally shows to me. Upon my word, sometimes it seems to me that the ancient Goddess of Beauty in person leads me through all the countries of past centuries which I have to describe. I sit with my eyes open and to all appearances see and hear everything real and actual around me, and yet at the same time I see and hear that which I write. I feel short of breath; I am afraid to make the slightest movement for fear the spell might be broken. Slowly century after century, image after image, float out of the distance and pass before me as if in a magic panorama; and meanwhile I put them together in my mind, fitting in epochs and dates, and know *for sure* that there can be *no mistake.* Races and nations, countries and cities, which have for long disappeared in the darkness of the prehistoric past, emerge and then vanish, giving place to others; and then I am told the consecutive dates. Hoary antiquity makes way for historical periods; myths are explained to me with events and people who have really existed, and every event which is at all remarkable, every newly-turned page of this many-colored book of life, impresses itself on my brain with photographic exactitude. My own reckonings and calculations appear to me later on as separate colored pieces of different shapes in the game which is called *casse-tête* (puzzles). I gather them together and try to match them one after the other, and at the end there always comes out a geometrical whole. . . . Most assuredly it is not I who do it all, but my Ego, the highest principle which lives in me. And even this with the help of my Guru and teacher who helps me in everything. If I happen to forget something I have just to address him, or another of the same kind, in my thought, and what I have forgotten rises once more before my eyes—sometimes whole tables of numbers passing before me, long inventories of events. They remember everything. They know

everything. Without them, from whence could I gather my knowledge?"

Soon after the appearance of *Isis Unveiled* H. P. B. received invitations to write in all sorts of newspapers. This greatly amused her, and she wrote to Madame Jelihovsky:

"It's lucky for me that I am not vain, and besides as a matter of fact I have hardly any time to write much in other people's publications for money. . . . Our work is growing. I must work, must write and write, provided that I can find publishers for my writings. Would you believe that so long as I write I am all the time under the impression that I write rubbish and nonsense which no one will ever be able to understand? Then it is printed and then the acclamations begin. People reprint it, are in ecstasies. I often wonder: can it be that they are all asses to be in such ecstasies? Well, if I could write in Russian and be praised by my own people, then perhaps I should believe that I am a credit to my ancestors, Counts Hahn Hahn von der Rothenhahn of blissful memory."

H. P. B. often told her relatives that she took no author's pride in the writing of *Isis Unveiled*; that she did not know in the least what she was writing about; that she was ordered to sit down and write, and that her only merit lay in obeying the order. Her only fear was that she would be unable to describe properly what was shown to her in beautiful pictures. She wrote to her sister:

"You do not believe that I tell you God's truth about my Masters. You consider them to be mythical; but is it possible that it is not clear to you that I, without their help, could not have written about 'Byron and grave matters', as Uncle Roster says? What do we know, you and I, about metaphysics, ancient philosophies and religions, about psychology and various other puzzles? Did we not learn together, with the only difference that you did your lessons better? And now look at what I am writing about, and people—such people too, professors, scientists—read and praise! Open *Isis* wherever you like and decide for yourself. As to myself I speak the truth: Master narrates and shows all this to me. Before me pass pictures, ancient manuscripts, dates—all I have to do is to copy, and I write so easily that it is no labor at all, but the greatest pleasure."

(But the ancient manuscripts to which H. P. B. refers were not only seen by psychic means. Hodgson, the great self-exposer of

the S.P.R., discovered a page of a mysterious and ancient manuscript at Adyar. This was proof to him, as it was written in cypher, that she was a Russian spy. It was from a page of a Senzar manuscript, lost by H.P.B. and deeply lamented as lost!) In another letter of about the same date, H.P.B. wrote her sister:

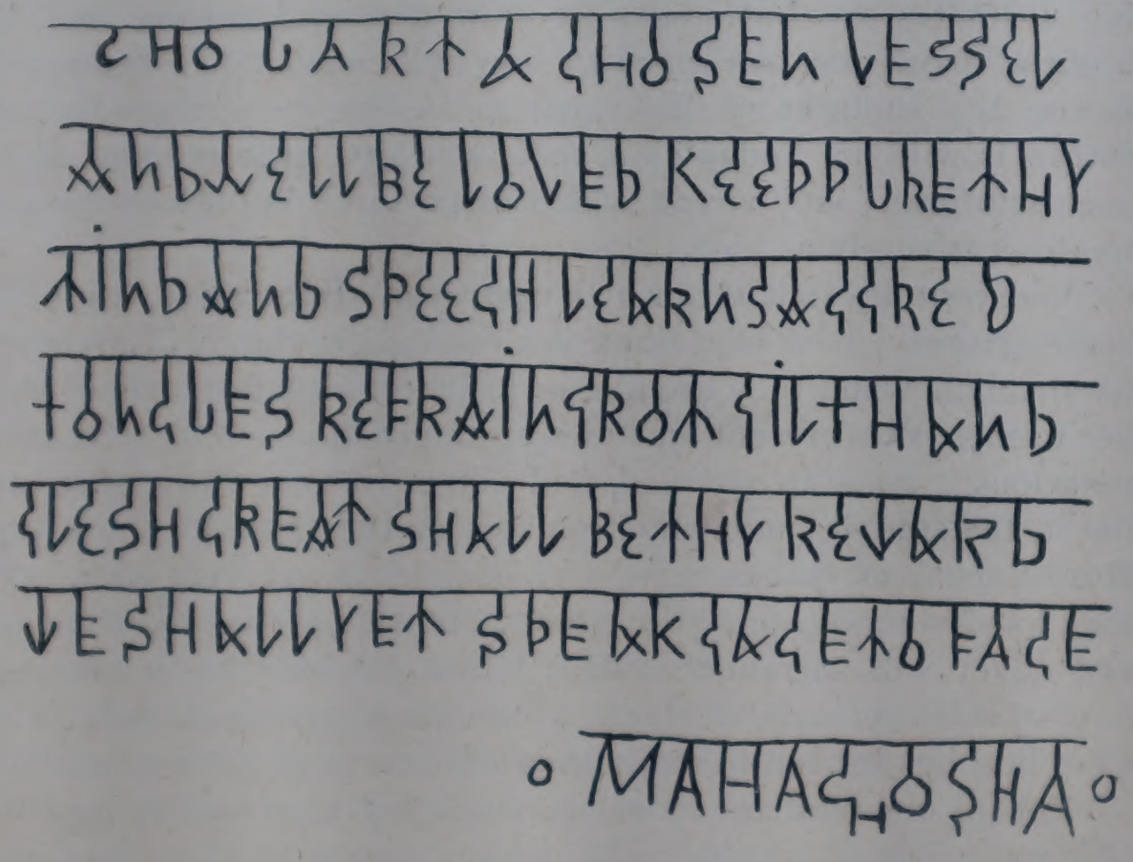
"Do not believe that Theosophy contradicts or, much less, destroys Christianity. It only destroys the tares, but not the seed of truth: prejudice, blasphemous superstitions, Jesuitical bigotry. . . . We respect men's freedom of conscience and their spiritual yearnings far too much to touch religious principles with our propaganda. Every human being who respects himself and thinks has a holy of holies of his own, for which we Theosophists ask respect. Our business concerns philosophy, morals, and science alone. We ask for truth in everything; our object is the realization of the spiritual perfectability possible to man: the broadening of his knowledge, the exercising of the powers of his soul, of all the psychical sides of his being. Our theosophical brotherhood must strive after the ideal of general brotherhood throughout all humanity; after the establishment of universal peace and the strengthening of charity and disinterestedness; after the destruction of materialism, of that coarse unbelief and egotism which saps the vitality of our country."

BOGUS MAHATMA MESSAGES.

ON November 30th, 1894, I received, from a source I always respect, this warning: "Look out for anonymous and bogus 'occult' messages to members of the Society. Both will be sent, as attempts at delusion, as burlesques, and for other purposes". On the second of December, at 144 Madison avenue, New York, a New York F.T.S. in the presence of Mr. A. Fullerton handed me a packet. A plate giving the written contents is given below.

The member's name is Joseph W. Ganson, a very earnest student. He said it had fallen into his lap at his Club, the Harvard, or seemed to fall out of a newspaper he held. The only other person present was a friend who declared he had nothing to do with it. The packet is of yellowish linen paper, looking quite eastern. It was addressed "Ganson", and near the address is "a pledge". Inside was also a half of a palm-leaf south Indian manuscript with a flower in it.

Mr. Ganson said he did not know whether it was genuine or not, but could not decide and asked me to tell him. I then said that if a joke he could take the words to heart, if he chose, for what was good in them, but that in three days I would decide. On December 5th I gave him a signed certificate that the message is not genuine and had been concocted by three persons, and that all genuine objective messages from the Masters carried with them a peculiar and definite odor which could not be imitated and which once identified would not be forgotten. The message was shown to a large number of members at a meeting, and but few were willing to decide for or against it, admitting non-ability save by argument, inference, and appearance. Appearance is no guide, because this message *might have been* genuine and still have the same appearance and contents.



Mr. W. E. Coleman of San Francisco is also occupying himself in sending post-cards to many members in all parts signed "Mahâtmâ E." with three stars, referring to exposures and scurrilous attacks. Members may as well know these facts. I invite all to send to me any and all messages, real or pretended, and I will guarantee to render a decision according to the fact in each case. Beware not only of bogus messages but also of anonymous communications.

WILLIAM Q. JUDGE.

OUR OVERWHELMING VIRTUES.

> The superior Virtue is not seen as virtue, and therefore it is the spirit thereof.
>
> The inferior virtue wears the garment of virtue, and therefore it contains not the spirit.
>
> The superior Virtue flows of its own accord.
>
> *Tao-Teh-King.*

THE dangers of vice have been the subject of many wise discourses. Its horrors have been painted with vivid realism, whilst glorious virtue has been held up before the eyes of men as something to be striven for and, when attained, to be most carefully preserved.

Yet no truth, however deeply true, is final in itself. Seeming ultimates are but stages in unlimited progression, and the highest virtue man can reach to now will vanish like some mist before the sunlight of his spirit in an age to come. But the future is with us to-day as a shadow which ever recedes as we ever approach; and virtue which is perforce imperfect may entomb us as surely as vice.

Vice contains in itself its own destroyer. Separative, it quickly disintegrates. Few men think it a final goal: they will presently be virtuous, when they are old, or in better circumstance, or have not to meet this present and unique temptation. Virtue is more tenacious. It is self-satisfied, and clings to one who has striven for it, fostered it, and who trembles at the thought of its loss. Here I speak of that peculiar virtue which is our very own. We may have vices, we may do wrong, but this virtue we have got and never will surrender. Has it not consoled us in many an hour of self-reproach, of blame which was almost deserved? More consoling has it been to many than the errors of their neighbors.

Yet for one moment consider: much has been said of polarity, of the dualism in nature. The pairs of opposites have been catalogued at length: light and darkness, heat and cold, male and female, have been found to coëxist. It has also been shown that these, though opposite in name, are far from separate in fact. How could light follow on darkness if the darkness had not contained it? How could sweetness spring from that which seemed so bitter if the the bitterness held only itself? Even so the loftiest virtue embosoms a sleeping sin. "Sin", if only inasmuch as it may hinder that growth which is Nature's aim, by our attachment to a limitation; by our failure to rise to the universal through love for this so pleasing grace.

It may be Justice. We will be ideally just; we will be impartial as few, if any, have ever dreamt of being. How noble a virtue it is, and how safe a guide? An idol fit for the worship of all men, you will think, and one that we should bow to with the rest. By its aid we can judge all these events—and men, with evenness and with no fear or favor. We will calmly sit on the judgment-seat and weigh the evidence, so that no man shall say "He has a bias", but all shall admire the perfect Justice we exemplify.

I say that the soul does not know it. The soul is not concerned in this chopping and balancing of statement. It does not cry to its companions "Let us consider this alleged misdoing by the aid of our united wisdom". Thought for the preservation of its own integrity is not allowed to close the door on this greater thought—Another's need. For the soul has a mighty generosity that flows and swells and sweeps before it any thought but this: "How can I help my brother who is now unfortunate?" That generosity is not born of the emotions; it has forgotten the meaning of tears. It springs from an understanding of Time; from long waiting upon that law which is beyond all Justice, since it knows not doubt nor anything but unity.

Or it is Work. Someone, after many years of effort, has overcome the grosser form of the natural sloth of matter. His mind, his brain, his body, have been trained to answer to his will: every gift is utilized, every moment is turned to account. He acts, indifferent to obstacles, regardless of consequences—striving to serve. The man confides to himself he would die if he could not work. But there is a pride of action. Then if fate which is greater than he overtakes him, and he loses the labor he loves, he calls upon death to relieve him of the burden of life since now he is useless and his course is run.

But the soul, having seen this thing before, knows better. It knows that *the form* of service is not counted in the least; that every act can be a mode of one spirit of devotion. Whether maimed, or blind, or tied by chains of duty to a life of seeming pettishness, is not man still the resting-place of the Eternal? Is that so little he dare speak of uselessness? Wise indeed must he have suddenly become if he would improve upon the working of the Law! For wisdom in every age has been well content to say "Thy will be done, O Lord of Destiny!" We have so little faith: we must see—and show—some result of all our efforts. Yet is there neither first nor last in this great reckoning of life, and to hold a pleasure rightly or meet a pain is as hard a feat as to turn the stream of a nation's history.

Work can be overwhelming in more ways than one. I have read in a Hindû book of a half-fledged sage who, by his power of goodness, attempted to destroy the character of the growth of the world. His goodness was a passion, a passion that craved self-immolation, not for the sake of others but for its own sake. He had not reached that point of equilibrium where there is only selflessness, where both selfishness and unselfishness have been laid down. In that state wrong self-immolation is not known.

Want of equilibrium is at the root of all disease, and even as there must still be those who, like this Hindû of old, seek to obtain what *they* believe to be good at the expense of right, and would purify the world at the price of acting as its executioners, so there are those who crave for work regardless whether it be their own or that of others. Another's work is usually more pleasing than that which lies so very near to us. It has a foreign flavor and promises excitement. Such do not wait to ask, "Is this my duty?" They are above such slow consideration. Yet how much confusion on all planes of being they would save themselves and others by that moment's pause! But this has been said since the beginning of things, to be said to the end, and still we have not found the Middle Path, the place of equilibrium. He who has reached it, as one of Nature's greatest scholars said, "acts but does not strive, and without striving overcomes everything".

Thus every virtue, as has been said, embosoms a sleeping sin, and the wise man bewares of it, treating his virtue as a stage in his gradually-lessening ignorance, not as an aim and end in itself to be worshipped and glorified. If he could lay aside his calculated code of conduct for the more generous impulse of the soul, he would greatly be the gainer. But the soul he calls "his own", and will not therefore trust it. He has not learnt to separate the voice of his desires from that other voice which speaks to him of cold, clean truth; and therefore he calculates. His morals must be neatly docketed, ready for production as required; and although a few minutes' notice is needed at times for prompt delivery—he is only mortal.

The Immortals are not calculators. They act. They also breathe after their fashion, and without failure. And the light of the Immortals is the light that lighteth every man who cometh into the world. Verily they who know it shall go back to their Home in peace.

CHE-YEW-TSĂNG.

THE REAL REASON.

WHEN any doctrine or fact first presents itself before a public unacquainted with it, it has to make its way through no little indifferentism, and over-strong obstacles of prejudice, ignorance, vested interests, and bigotry. Conservatism will resist the intruder, and some of the most powerful forces in human nature will denounce him as a reckless disturber of settled faith, an audacious trifler with sacred institutions. Envy, hatred, malice, and all uncharitableness surge up to oppose and overwhelm him. If he conquers a foothold and establishes himself as a permanency, it is because he is too strong for successful opposition and because he has found friends among the multitude.

The progressing triumph in the Western hemisphere of belief in the existence of Masters is a very instructive case. When the doctrine was first put in popular form by Mr. Sinnett, it received welcome from not a few readers, but the public at large was little impressed. As Theosophists multiplied and as H. P. B.'s voice sounded over the world, the doctrine became better known and began to arouse antagonism. Her books and the literature they begot were full of references to the doctrine; it was perceived an integral part of the Religious Philosophy; no little teaching was avowedly from Masters; sometimes messages were distinctly proclaimed. As Theosophists grew bolder they became less reticent; a conviction spread that it was Masters' will that Their existence should be emphasized; the consequent efforts, together with the strangeness of the doctrine, forced the topic to the fore-front in Theosophic writings. And this has been helped by occasional communications vouchsafed to individual Theosophists and used fittingly by them for general or particular edification.

Of course this growing publicity has alarmed the orthodox in Church and Science, and the familiar battle is in full rage. Ridicule is naturally the most frequent weapon, reason being less available, and the Himalayas and Tibet and astral bodies have received from comic editors an attention which they never had when geographies and physiologies had no impetus from Theosophy. Not much can be attempted by argument, especially since Huxley proclaimed it flimsy, but it is easy to smile with complacent self-satisfaction or to joke at astral telegraphs and Mahâtmic infallibility. But behind all this one can see the real alarm in conservative circles, for if belief in Masters together with its

consequents establishes itself securely, a very different ideal and a very different method will displace those so dear to Theology.

Certainly there is ample reason for this alarm. Most members in the swelling ranks of the Theosophical Society, free as they are in respect to this as all other doctrines, do in fact hold it, and Theosophy itself is so coloring the thought of the age that minds everywhere are becoming tinged. Moreover, there are indications that Masters Themselves feel the time propitious for larger action, and that They are behind not only the T.S. but some of its operations. And it may even be said that occasional pupils, utterly unsuspected heretofore, are now quietly revealing themselves on fitting occasions and for authorized purposes, starting certain influences which have results on private members and the agencies they are working. As these increase — and the public is now sensing that they will — there will be reason to foresee a still greater sweep of Adept influence over the world.

Theosophic observers are deeply interested in all this, and one part of their observation is into the motives which excite such hostility to the doctrine of Masters. All the ordinary ones are very obvious, — dislike to novelty, fear of consequences, incompatibility with existing convictions, prejudice against Eastern beliefs, jealousy of higher beings, a materialistic bias, dread of ridicule, and many another force which springs instantly to its feet when unfamiliar sounds are heard. But these do not seem entirely to meet the case, for there is often a resentment, even a malignity, which does not exhibit itself over Karma, or Reïncarnation, or the Seven Principles, or Devachan. Why should men become vexed about Masters while tolerant of Angels, and grow bitter against an unseen Man though benignant to an unseen Spirit? And why, above all, should any such feeling display itself in a Theosophist, one who may be supposed to concede the doctrine, even if not to welcome it?

In the case of such a Theosophist, and cases have undoubtedly occurred, for both in private letters and in public prints have appeared sentences rather angrily opposing the assertions of others that Masters exist and have actually communicated with workers, there must be some deeper reason than a latent unbelief or an opposition to public use of the doctrine. As we probe down, bringing each possible motive to the surface and finding it inadequate, can we stop short of this concealed, most probably unconscious, one, — *that he himself has never received a message*? Certainly this explanation would be indignantly repudiated; and yet as we examine the conditions of the case is not it the only

satisfactory solution? For observe: such a Theosophist does not deny the possibility of Masters; he does not contest the continuity of the record of the historic belief, or its present potency in many sections of the world, or its value in the Theosophic scheme; he does not insist that Their present action is impossible, or that there can be no satisfactory evidence of its output, or that testimony from a quarter like H.P.B. can be discredited. He would not even say that no private individual could be the recipient of a demonstration, and that any assertion of such must inevitably be false. And yet when a concrete case occurs, when reputable persons affirm themselves to have seen a Master, or to have heard His words, or to have received from Him in any way a message, there is an instant uprising of protest, of denial, of angry contempt. Is there any possible way of accounting for this save as jealousy, the working of resentment at the uncomfortable thought that another has been preferred?

This view is corroborated by two facts. One is that the objectors in private or in public are invariably those who have *not* been thus favored, and who are also of the indolent, the lukewarm, the critical in Theosophical affairs. As one runs over the list of Theosophists who have thus resented the asserted experiences of others, they are at once recognized as among the lightweights in the Society, exactly those who would have no claim to help, and exactly those, therefore, whom one would expect not to receive it. The other fact is that denial is never heard from those who themselves *know*. If a man has ever been the recipient of proof that Masters exist, he is forever secure in his own belief, and he is also glad to avow that a privilege which has been granted to him is far more probable in the case of those more worthy. No readier concession to the likelihood of widespread help from Masters can be found than from him who has himself received that help.

And so, as we scan the problem of bitter denial, we find its only satisfactory solution in that pettiness of self-love, that lamentable littleness of vanity, which Theosophy itself so deplores and discountenances. A man does not like to admit as possible to another what he has not met himself and knows he cannot claim. It is solacing to wounded pride to deny the reality of a tribute elsewhere. And the wound to the pride makes the denial bitter.

True pride would refuse to allow the soul to express, even to feel, chagrin at another's honor. True dignity would rejoice if the race produces better fruits than oneself. True philanthropy

would beam over happiness accruing to any fellow-worker. And true Theosophy would take courage as it found any additional evidence that Masters are alert for the common Cause, and eager to aid Their servants in a service which by that aid shall the sooner triumph.

ALEXANDER FULLERTON.

CONVERSATIONS ON OCCULTISM.

STUDENT.—Are there any rules, binding on all, in white magic or good occultism? I mean rules similar to the ten commandments of the Christians, or the rules for the protection of life, liberty, and property recognized by human law.

Sage.—There are such rules of the most stringent character, the breaking of which is never wiped out save by expiation. Those rules are not made up by some brain or mind, but flow from the laws of nature, of mind, and of soul. Hence they are impossible of nullification. One may break them and seem to escape for a whole life or for more than a life; but the very breaking of them sets in motion at once other causes which begin to make effects, and most unerringly those effects at last reäct on the violator. Karma here acts as it does elsewhere, and becomes a Nemesis who, though sometimes slow, is fate itself in its certainty.

Student.—It is not, then, the case that when an occultist violates a rule some other adept or agent starts out like a detective or policeman and brings the culprit to justice at a bar or tribunal such as we sometimes read of in the imaginative works of mystical writers or novelists?

Sage.—No, there is no such pursuit. On the contrary, all the fellow-adepts or students are but too willing to aid the offender, not in escaping punishment, but in sincerely trying to set counteracting causes in motion for the good of all. For the sin of one reäcts on the whole human family. If, however, the culprit does not wish to do the amount of counteracting good, he is merely left alone to the law of nature, which is in fact that of his own inner life from which there can be no escape. In Lytton's novel, *Zanoni*, you will notice the grave Master, Mejnour, trying to aid Zanoni, even at the time when the latter was falling slowly but surely into the meshes twisted by himself that ended in his destruction. Mejnour knew the law and so did Zanoni. The latter was suffering from some former error which he had to work out; the former, if himself too stern and unkind, would later on

come to the appropriate grief for such a mistake. But meanwhile he was bound to help his friend, as are all those who really believe in brotherhood.

Student.—What one of those rules in any way corresponds to "Thou shalt not steal"?

Sage.—That one which was long ago expressed by the ancient sage in the words, "Do not covet the wealth of any creature". This is better than "Thou shalt not steal", for you cannot steal unless you covet. If you steal for hunger you may be forgiven, but you coveted the food for a purpose, just as another covets merely for the sake of possession. The wealth of others includes all their possessions, and does not mean mere money alone. Their ideas, their private thoughts, their mental forces, powers, and faculties, their psychic powers—all, indeed, on all planes that they own or have. While they in that realm are willing to give it all away, it must not be coveted by another.

You have no right, therefore, to enter into the mind of another who has not given the permission and take from him what is not yours. You become a burglar on the mental and psychic plane when you break this rule. You are forbidden taking anything for personal gain, profit, advantage, or use. But you may take what is for general good, if you are far enough advanced and good enough to be able to extricate the personal element from it. This rule would, you can see, cut off all those who are well known to every observer, who want psychic powers for themselves and their own uses. If such persons had those powers of inner sight and hearing that they so much want, no power could prevent them from committing theft on the unseen planes wherever they met a nature that was not protected. And as most of us are very far from perfect, so far, indeed, that we must work for many lives, yet the Masters of Wisdom do not aid our defective natures in the getting of weapons that would cut our own hands. For the law acts implacably, and the breaches made would find their end and result in long after years. The Black Lodge, however, is very willing to let any poor, weak, or sinful mortal get such power, because that would swell the number of victims they so much require.

Student.—Is there any rule corresponding to "Thou shalt not bear false witness"?

Sage.—Yes; the one which requires you never to inject into the brain of another a false or untrue thought. As we can project our thoughts to another's mind, we must not throw untrue ones to another. It comes before him, and he, overcome by its

strength perhaps, finds it echoing in him, and it is a false witness speaking falsely within, confusing and confounding the inner spectator who lives on thought.

Student.—How can one prevent the natural action of the mind when pictures of the private lives of others rise before one?

Sage.—That is difficult for the run of men. Hence the mass have not the power in general; it is kept back as much as possible. But when the trained soul looks about in the realm of soul it is also able to direct its sight, and when it finds rising up a picture of what it should not voluntarily take, it turns its face away. A warning comes with all such pictures which must be obeyed. This is not a rare rule or piece of information, for there are many natural clairvoyants who know it very well, though many of them do not think that others have the same knowledge.

Student.—What do you mean by a warning coming with the picture?

Sage.—In this realm the slightest thought becomes a voice or a picture. All thoughts make pictures. Every person has his private thoughts and desires. Around these he makes also a picture of his wish for privacy, and that to the clairvoyant becomes a voice or picture of warning which seems to say it must be let alone. With some it may assume the form of a person who says not to approach, with others it will be a voice, with still others a simple but certain knowledge that the matter is sacred. All these varieties depend on the psychological idiosyncrasies of the seer.

Student.—What kind of thought or knowledge is excepted from these rules?

Sage.—General, and philosophical, religious, and moral. That is to say, there is no law of copyright or patent which is purely human in invention and belongs to the competitive system. When a man thinks out truly a philosophical problem it is not his under the laws of nature; it belongs to all; he is not in this realm entitled to any glory, to any profit, to any private use in it. Hence the seer may take as much of it as he pleases, but must on his part not claim it or use it for himself. Similarly with other generally beneficial matters. They are for all. If a Spencer thinks out a long series of wise things good for all men, the seer can take them all. Indeed, but few thinkers do any original thinking. They pride themselves on doing so, but in fact their seeking minds go out all over the world of mind and take from those of slower movement what is good and true, and then make them their own, sometimes gaining glory, sometimes money, and in this age claiming all as theirs and profiting by it.

THE OLD WISDOM-RELIGION.[1]

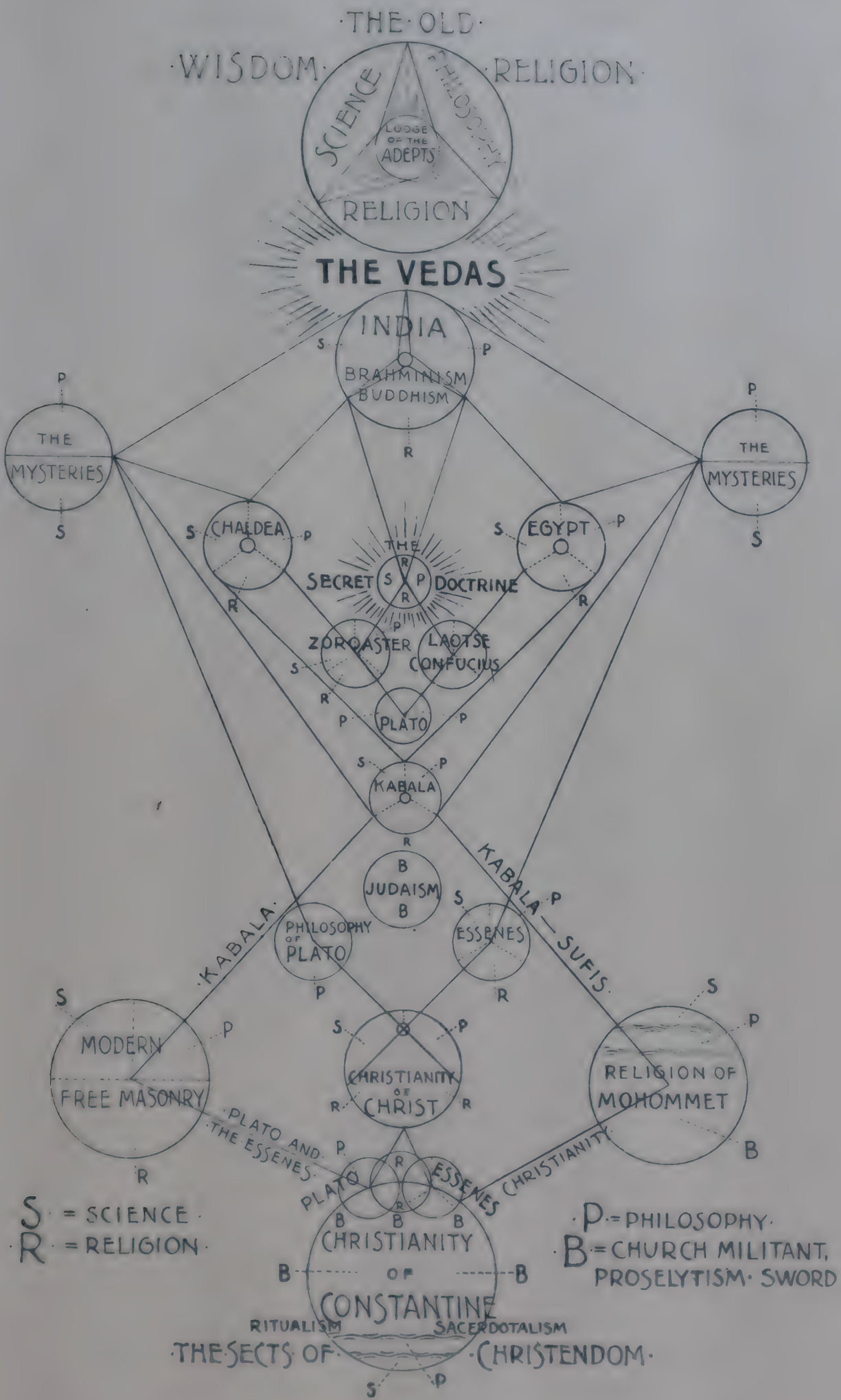
ALL readers of T.S. literature are aware that the terms Theosophy, Secret Doctrine, and Wisdom-Religion are generally used as synonymous. While such use of these terms is permissible, and while each of these terms may be made to convey the full meaning of the others, perhaps the real meaning of all the terms can best be shown by an object-lesson in the Wisdom-Religion. The most permanent embodiment and the most accesible form of the Secret Doctrine has always been in the form of religion, the outer forms serving only as a veil to the deeper meaning which was always represented by symbols, glyphics, allegories, and parables. The sublimest truths were ever regarded as a divine revelation to man, and therefore formed the basis of devotion and gave the forms of religious worship. The deeper mysteries completely coördinated the three departments of human action in the search after truth, *viz.*: Religion, Philosophy, and Science, so that there was perfect agreement between them. Science had no missing-links, Philosophy no false syllogisms or irreconcilable paradoxes, and Religion was entirely divorced from superstition and blind credulity or unreasoning dogmatism. That all such statements will be angrily denied we are quite well aware, and I am as little anxious that the general statements herein made and illustrated by the diagram shall be believed. My only desire is that they shall be *understood*, and so far apprehended that the reader may be enabled to preserve the picture in the mind for future reference. They who do this need never confound the Secret Doctrine with the outer garb or the degenerate form of any religion known to the world to-day.

The diagram is not meant to be historically or chronologically exact, though philosophically it is, I believe, true and exact as to relations and sequence. It may be read from below upward, tracing our inheritance backward beyond written history, or it may be read in the reverse order. I prefer the latter method.

Let us, then, assume that there existed in the remote past a Wisdom-Religion emanating from the "Elder Brothers" of the human race who constituted a Lodge of Adepts; whose office it was to preserve and transmit to later generations the accumulated wisdom of all previous humanities. This Wisdom-Religion was a complete coördination of the Religious, the Scientific, and

[1] Substance of a lecture delivered at April Convention of 1894.

the Philosophical elements in human knowledge. It is therefore represented by a circle divided equally into three parts, with the Lodge in the center as a nucleus. The earliest embodiment of this ancient wisdom was in the Vedas of old India. From the Vedas and Upanishads sprang ancient Brahmanism and later Buddhism, both of which preserved the three-fold division of religion, philosophy, and science. Next in order of importance came the religions of Chaldea and Egypt, each again preserving the three-fold form. Each of these had its organized Mysteries, in which the philosophical and scientific doctrines were preserved and taught to neophytes, with which the outer religious forms taught to the masses were originally in perfect harmony. Next came the religions of Persia and China, emanating from Zoroaster, Confucius, and Laotse, still showing the three-fold form, and followed by the philosophy of Pythagoras and Plato, and then again becoming embodied in the Kabalah with which the Pentateuch and the "Oral Teachings" (afterwards the Talmud) constituted the Jewish Religion. Repudiating later Judaïsm, with its ceremonies, bloody sacrifices, and traditions, and in keeping with the warnings and anathemas of the Prophets, the religion taught by Jesus embodied the more direct wisdom of the Kaballa, the philosophy of Plato (the doctrine of the Logos), and the doctrines of the Essenes and Gnostics. Thus was shown a direct descent from the old Wisdom-Religion, though giving prominence to the religious and ethical rather than to the scientific and philosophical elements. Nothing is easier than to trace this inheritance by tradition and glyphic. In Christianity under Constantine and Eusebius dogma and the sword established the reign of ecclesiasticism, superseded the religion of Jesus, and prepared the way for the dark ages. The religion of Mahommed, though a religion of conquest and blood, still through its Sufis preserved at least the traditions of a Secret Doctrine, while modern Free Masonry, coördinating the symbols from many sources (largely Kabalistic), has transmitted to modern times the science and philosophy once embodied in the Wisdom-Religion, though it has failed to recover the Key to the lost secret. Coming at last to the sects into which Christianity is to-day divided, ignorant theological speculations have failed entirely to discern the synthesis of the Wisdom-Religion, and while making a fetich of the name of Jesus have preserved only the ethics he taught, and so divorced his Divinity from his Humanity and became an easy prey to the materialism of modern science. Religion is the divinest part of the ancient three-fold wisdom, because it is through religion that


THE OLD
WISDOM RELIGION
SCIENCE
PHILOSOPHY
LODGE OF THE ADEPTS
RELIGION
THE VEDAS
INDIA
BRAHMINISM
BUDDHISM
THE MYSTERIES
THE MYSTERIES
CHALDEA
EGYPT
THE SECRET DOCTRINE
ZOROASTER
LAOTSE
CONFUCIUS
PLATO
KABALA
JUDAISM
PHILOSOPHY OF PLATO
ESSENES
KABALA
KABALA — SUFIS
MODERN FREE MASONRY
CHRISTIANITY OF CHRIST
RELIGION OF MOHOMMET
PLATO AND THE ESSENES
PLATO
ESSENES
CHRISTIANITY
CHRISTIANITY OF CONSTANTINE
RITUALISM
SACERDOTALISM
THE SECTS OF CHRISTENDOM
S = SCIENCE
R = RELIGION
P = PHILOSOPHY
B = CHURCH MILITANT, PROSELYTISM SWORD

divine truth alone reaches the toiling, sorrowing masses of humanity. Christ knew and taught the Wisdom-Religion, but Christianity to-day with its ironclads and standing armies is more an heir of Constantine than of Christ. Other and older religions are largely ethnic, and Christianity might indeed become in the truest sense catholic if it would go back to Christ. It is now slowly but surely being undermined by modern materialism. It might find in Theosophy a mighty ally that would enable it to defy materialism and convert the world, but it is too proud and creed-bound to do that, and so Karma awaits it.

J. D. Buck.

MR. GREER'S EMANCIPATION.

MR. Benjamin Greer sat alone in his chamber at 11 o'clock one summer evening. For some time back he had been interested in the occult side of Nature and in the matter of spiritual philosophy, and had betaken himself to the perusal of Oriental works thereon, India being supposed by most of his Theosophical friends the main fountain of soul-truth for the human family. From these he had learned the great recipe for spiritual evolution, or, rather, for emancipation from those terrestrial rebirths which otherwise are sure to afflict the aspiring soul. That recipe was contemplation of the navel. It is true that contemplation of the end of the nose is equally efficacious, Paradise—so to speak—being accessible nasally as well as abdominally, but the latter process is apt to induce a squint, and is anyhow attended with much discomfort. Mr. Greer therefore adopted the former, especially as it was sustained by the great mass of Indian authorities. After some research in medical works and cautious questioning among professional friends, he had ascertained the exact spot to which his gaze should be directed, but as in spiritual matters precision is imperative, and as an unhappy corpulence made the existing expanse somewhat misleading, he had affixed to the spot in question a small disk of black courtplaster, so tenacious of hold as to defy accident or baths. There was one other difficulty,—the rotundity of his person precluded direct concentration upon the spot, but this he had met by sitting in front of a mirror and fastening his gaze on the reflected disk. Arrangements for his nightly practice had been facilitated on this occasion by the great warmth of the season and by the necessity of preparing for his couch.

Hardly had Mr. Greer taken a favorable position and brought the courtplaster well in view, when a fly alighted on his shoulder. Without diverting his eyes from the disk he gave enough of a twitch to alarm the fly, which, however, almost instantly returned and settled this time within an inch of the disk itself. "Damn that fly!", ejaculated Mr. Greer, recurring instinctively to an expression of what the Rev. Cream Cheese would call his "carnal days", and incautiously looking away to see if the accompanying slap was well aimed. It was; but the charm was momentarily broken, not only by the deflection of gaze but by the murder of an insect, which, as the best Buddhists agree, is equally fatal to spiritual emancipation. This was a little disheartening, but Mr. Greer resolutely turned again to his reflected navel and stared intently at that center of ultimate enlightenment. Suddenly there occurred to him the question as to what must be the fate of beings without navels, and this raised speculation as to pre-historic creatures, with a consequent thought of Mr. Baring-Gould's illustrations. But Baring-Gould was not a Theosophist, any more than Michael Angelo in the Sistine Chapel Gehenna. Italy was all very well for Art, but, as his cousin's letter of that morning had said, there was no such comfort anywhere as could be found in America. True, the government was bad, but what could you expect when every loafer and ragamuffin had a vote? And now the women were clamoring for the suffrage, and a pleasant life he would have if his landlady took to the primaries and served politics along with breakfast! Better that, however, than babies. He would tolerate no squalling in the house. What would become of his concentration if—alas, what *had* become of it? Mr. Greer was brought up by a round turn to perception that concatenated thoughts had drawn him far from that pathway to illumination whereof the courtplaster was as a portal. Strange that such difficulties should beset the pilgrim! It would almost seem that Black Magicians were responsible.

Foiled for the evening, Mr. Greer bethought himself of literature and turned for edification to the *Apollyon* for October, 1894. Before reading far he encountered this paragraph: "The only child of the celibate mocks his elder brother with the reäwakening of forges, but the sixty-seventh among the diamond eggs warbles menacingly over its 'inner nectar'. Thus the cosmic sister-in-law attains". Unable to interpret this mysterious teaching, he made the slight change of costume left possible after his season of contemplation, and sought an unblessed repose.

It was with a feeling rather of irritation than of discourage-

ment that Mr. Greer started the next morning for his office. True, his attempts at contemplation did not always end so ignominiously as had the latest, but they certainly had not as yet developed any palpable change in his interior being, and while it was possible that the locality for the courtplaster had been inaccurately determined, a faint suspicion arose that spiritual studies might perhaps have loftier topics than the anatomical center prescribed in Indian treatises. Mr. Greer was a sincere man, very kind-hearted, really desirous of light on duty, not with a quick sense of absurdity, but with convictions and aspirations, a genuine, if obscured, sense of realities. He had done many a generous act in his career, and if through lack of the faculty of humor he had taken too seriously Oriental prescriptions, it might very well be that Karma would ordain his rescue through his charities.

Filled with reflections upon the slow progress of emancipation through the process heretofore pursued, Mr. Greer went somewhat leisurely along the sunlit street, abstractedly gazing at the shops. As he passed the window of a pawnbroker, an arm in shirt-sleves suddenly pushed aside a little curtain and deposited just behind the glass a shining object of metal. Attracted by its glitter he stopped to examine it, and perceived it to be an East Indian ornament, rather curiously and ingeniously wrought. At this moment a shadow fell over the pane, and looking up he found a man emerging from the door. He was unmistakeably a Hindû, his poor clothing was mainly native, and a saddened expression on the dark face showed that he was the needy one who had just pawned the object in the window. The whole of Mr. Greer's Occult cravings surged up at the spectacle of this Oriental. One of the chosen people, undoubtedly a depository of racial privileges and wisdom, possibly a Brahman, a sage, a spiritual guide, able to prescribe knowingly the very exercises which in his own case were so imperilled by flies and precarious anatomy and terrestrial thoughts! Full of a mighty purpose, Mr. Greer resolved to accost this exile and solicit the Wisdom of the East. But before he was well under way the slim Hindû was lost in the throng, and again he had to lament that *embonpoint* which had already been his spiritual bane and was once more impeding his course.

This new element of vexation still further slowed his steps, and he had not gone half a dozen blocks when a small group before a door-step attracted his attention. They were staring irresolutely at a man who had evidently sunk from weakness. In a moment Mr. Greer recognized the garb and the face of the late customer at the pawn-shop. All thought of his previous purpose

vanished before purely human need, and with kindly interest he spoke to the wanderer, found that he understood English, sent a boy for a cab, and carried him off from the curious crowd to his own lodgings. Then providing for his refreshment and rest, and telling him to remain till the evening, Mr. Greer departed once more for his office. What was to be done for this sufferer, —such was the burden of his thought. He worked out all the necessities of climate, habit, and costume, considered the possibilities of occupation and of support till it was obtained, perceived that only dire emergency had caused parting from an evidently treasured possession, and resolved to redeem it by procuring from his guest the ticket. A whole finished plan was elaborated in his mind by the time that evening brought him back to his home.

Then came an interview which was very different from the one he had depicted by the pawn-shop. The man was, as he had supposed, in want, and Mr. Greer's kind sympathy dispersed his national distrust and opened his heart. Rested and refreshed, he told his story. He was an educated Buddhist, familiar also with Brahminical works, himself a modest aspirant for interior illumination, but now in great need of help to secure occupation or, if possible, return to his own land. Mr. Greer described the plan he had elaborated, and in the mutual confidences this produced narrated his occult reading and his attempts at Oriental prescriptions. The Hindû did not smile; the national character does not include a sense of humor; but he gravely explained that universal tendency to seek things of spirit through things of matter which makes the Eastern look for regeneration in gazing fixedly at his abdomen and the Western in having a priest pour water over his head. "Some of my countrymen", said he, "worship Vishnu in an image, and some of yours worship the Almighty in a wafer. Between a god made of stone and a god made of bread there is no difference. The Eternal Spirit is in every man, to be sought and found in his own soul, not in ceremonies or bodily anointings or external practices of any kind. I thought that your Scriptures said this."

Mr. Greer was not strong in Biblical lore and said as much, adding that he had been led to believe that the truth was to be sought in Indian writings; "the Sun rises in the East".

"True", replied the Oriental, "but it does not stay there. It moves impartially over the heavens. There is as much light in the afternoon as in the morning, but it comes from the West."

Mr. Greer was amazed. "Then you do not approve of my fol-

lowing the Vedas and the Shastras and what we are told of the way to emancipation?"

"I approve of your taking truth from every quarter. But then it must be Truth. It will do you no good to accept fables and fancies instead of reasonable teachings of spiritual things. You are to find God within, and to serve Him in your life each day."

"And not to practice concentration?", asked Mr. Greer.

"What did you do to-day when you planned out my relief?", replied the Hindû.

"I put my mind to it and forgot everything else till I had worked out the whole thing."

"Exactly", rejoined the Oriental. "That was concentration. You dropped from your mind all but what you were working at. Why did you do this?"

"Because I wanted to help you."

"Just so. You were so intent on an act of charity that you forgot yourself and your business and all else. You were practicing concentration, and were doing it in the best way and for the best purposes."

Mr. Greer could hardly believe his ears. This indeed was a new doctrine, not at all what he had understood by Yoga.

The Hindû continued. "Do not concern yourself with your body except to keep it pure and healthy. If you wish to understand spiritual things, think of them and let the indwelling God disclose Himself to your soul. Banish thoughts which hinder that, and gradually the light will shine through you. Be kind to others as you have been kind to me. Do you feel happier this evening than when you saw me at the pawnbroker's?"

Mr. Greer admitted that he did. Some of the light was already breaking.

"Very well. You have the key to spiritual evolution,—Charity and Devotion. I cannot tell you better than this. But even this you have learned because you brought me to your house in kindness. You say you believe in Karma. Here is a case of it. And do you know why you felt the wish to be kind? Because you had formed the habit when on earth before. Our Buddha tells us how lives of such kindness will bring us to emancipation. But it will not be through contemplating your navel."

That night, before Mr. Greer retired, he removed the court-plaster.

ALEXANDER FULLERTON.

CORRESPONDENCE.

TO the many who hitherto sent me protests against the circular here referred to I would say that the time had not then come for publishing them, and the following will fully represent the views of the majority of the thousands I am acquainted with.

W. Q. J.

"OCCULTISM AND TRUTH."

TO THE EDITOR OF THE PATH:—An article under the above heading having appeared in *Lucifer* for September and being also reprinted in the September PATH, and deeming it in point of fact, though perhaps not by intention, both a breach of good faith and an impeachment of the moral standards of every member of the T.S. save the "seven" who signed it, I wrote a general protest to that effect and sent it to *Lucifer* for publication. It was declined, partly because the senior editor was absent, and partly for the reason that its admission would open up afresh a discussion which it was thought desirable to avoid. Acquitting as I did the sub-editor from any *intentional* unfairness, I thought then, and still think, it unfair that not a word of protest should be allowed to such sweeping inferences as were in the article named laid against the moral precepts held by members of the T.S. excepting only the seven who had forestalled these inferences by signing the article.

From another standpoint the article is open to the charge of breach of good faith. In Mrs. Besant's "Statement" published in *Lucifer*, on page 459 occurs the following paragraph: "But there is another way, which I now take, and which, if you approve it, *will put an end to this matter*: and as no Theosophist should desire to inflict penalty for the past—even if he thinks wrong has been done—but only to help forward right in the future, it may, I venture to hope, be accepted." (The italics in the above quotation are mine). The plan was accepted without protest, it being understood, as Mrs. Besant expressed it, that the action taken was to "*put an end to the matter*", and included in "the matter" to which an end was to be put was the charge that one at least of the officials of the Society held the doctrine, which, however, he denied and of which he has never shown a trace in all my intimate acquaintance, that a good end justifies the use of bad means. As to all of this **Mrs. Besant agreed an end should be put.**

My contention is that the circular *Occultism and Truth* was not only unnecessary but was in its essential part untrue and was also a breach of good faith. By inference it was an impeachment of the ethical code of all who had not the opportunity to affix their names and thus run to cover. While it is the fact that Mrs. Besant has since written that she was the author of the paper and its original instigator, I do not believe she was conscious of the desire to impeach the ethics of other members, but I cannot so readily acquit some of the other signers who had shown in the proceedings in July a personal hostility not at all commendable. None of the signers can escape the logical inferences.

After giving out as if new or as if not known to most of our members ethical doctrines which every one knows the merest tyro in Theosophy is well

acquainted with, and while justly condemning the false view of occultism that "the end justifies the means", the document then says: "Finding that this false view of occultism is spreading in the Theosophical Society, we desire to place on record our profound aversion to it, etc".

Fortunate indeed is it for the T.S. that there are yet *seven* who are not contaminated by such false views! But I deny emphatically that any such false views and loose codes of ethics prevail anywhere in the T.S. or are spreading in it. Had the opportunity been given for repudiating such a false code, there is not a member of the T.S., I believe, in the whole round world who would not have signed it as readily and as consistently as any of the *seven*.

The convention had adjourned. The difficulties pending had been formally settled on the best basis acceptable to all parties. There was still some stress of feeling and with some bitterness and hostility, and this, under guise of a general lesson on morality, found an outlet in *Occultism and Truth*. So far as it can in any way refer to matters that had been considered and "put an end to", it was a breach of good faith, though doubtless not so regarded by the signers. So far as the insinuation of lax moral ethics is laid to the whole Society, I deny it *in toto*. It is not true: it is a mistaken judgment. A false statement such as this about a large society should never be put into the hands of our enemies, who have never been able to attack our moral teachings; the moment such a statement becomes true is the moment for us to dissolve. Therefore I hold that the whole article is misconceived, out of place, and should never have been printed. I agree fully with Mrs. Besant's statement in the paragraph already quoted. ". . . no Theosophist should desire to inflict penalty for the past—even if he thinks wrong has been done". Had this precept been generally adopted, not only much of the trouble that has arisen later might have been avoided, but those who *do not "think wrong has been done"* would have discovered more of that spirit of true Brotherhood which we regard as in no sense inferior to love of truth. All such accusations and insinuations must cease, and we must bear patiently with each other's infirmities if we are not to fall apart and disintegrate. No one man or woman, no one country, has all the virtue or love of truth, and he who has it in largest degree is ever the most charitable to the mistakes and follies of others. He who believes in the law of Karma need not trouble himself to pursue his fellow for either real or fancied wrongs. If, however, the accused be conscious of no wrong, Karma reädjusts the scales and the accuser becomes the self-accused.

J. D. Buck, F.T.S.

KALI YUGA AND THE COMING RACE.

(1.) How many years are there in Kali Yuga? (2.) Will the sixth subrace begin very soon, that is, will it be at the end of the cycle of the first five thousand years of Kali Yuga? (3.) Cannot a person of the fifth race come near where the sixth race shall live?

(1.) Kali Yuga is said by the Brahmins and by the *Secret Doctrine* to be 432,000 years long. We will have to accept the calculation for the present.

(2.) Many thousands of years will pass before the next race will be here, and you will have died several times over before that, and also it is probable you will be one of that race unless

you go to some other planet. You have made the error of supposing that the end of the cycle in 1898 is the end of the race. It is not. It is but a minor cycle, though quite important in its way. Hence—

(3.) As we, including you, will be members of the new race in all probability if we take advantage of our opportunities, there is no profit in the question or its answer, for the sixth race not being due for so many centuries, and you being eligible for membership in it, there is no sequence. When the sixth race has fully come, many degenerate examples of the bodies of the fifth will be here with it and among it, but no special place will be kept for its development.

LITERARY NOTES.

THE PATH has now on sale the Bombay edition of the *Twelve Principal Upanishads*, with notes from the Commentaries of Sankarâchârya and the Gloss of Anandagiri. Cloth, 710 pages, price by mail or express, $3.00.

THE LAMP, issued by Toronto members, still shines. The December issue has a most awful picture of the editor of the PATH, for which we forgive them. Five thousand copies are issued monthly. It contains short notes and extracts, and is designed for propaganda.

A COURSE OF READING. The General Secretary is getting out a small compact circular giving a course of theosophical reading, to be sent to enquirers. After the ten books in the course follow suggestions as to devotional, philosophical, instructive, and children's books.

DAS MEER DER THEOSOPHIE is a German translation of the *Ocean of Theosophy* by Edward Hermann, F.T.S., of New York. It is published by Wilhelm Friedrich of Leipsig, Germany, and can be obtained through the PATH office. It is well gotten up and on good paper with paper covers.

LIGHT ON THE PATH. A pocket edition of this favorite work is nearly ready. It contains the comments from *Lucifer*, is beautifully printed, and bound in limp cloth. As there has been no pocket edition of this work issued heretofore, it is hoped that this venture will meet with general favor. Price by mail, 50 cents, postage paid, from PATH office.

THEOSOPHICAL SIFTINGS, Vol. VII. No. 10, is on "Philosophy and Ethics of the Zoroasters", and by Dr. Alexander Wilder. Of course it is learned and instructive, but there is in Dr. Wilder's papers a sweet and gracious tone which is even more attractive than his learning. Appended is a brief article called "Zoroastrism, an Afterword", apparently also by the Doctor, the first and last paragraphs of which are particularly good.—[A.F.]

WESTMINISTER GAZETTE, hastening to try and gather the pecuniary profits of its long attack on the T.S., at once, before the reply made by Mr. Judge had reached it, got out the whole thing in the form of a pamphlet in which it assumes on what it calls foreknowledge that no reply would be made. Mr. Judge's reply was about 5,000 words long, and will call for a new edition if the thing is to be printed complete. But that reply was printed in full by the New York *Sun*. The pamphlet is a monument of assumption, presumption, and ignorance, combined with malice and falsehood. It may be put on the shelf with the S.P.R. Report on H.P.B. It is not sold by the PATH.

MUSIC THEOSOPHICALLY needs attention. We have only the few simple songs of the Lotus Circles, where this branch of Theosophy first had atten-

tion, and in California by the way. In that state Bro. Walters gives it much attention. Recently Bro. A. Tregina of Washington made some more tunes for the New York Circle, which is copying them and sending to other Circles. This will broaden the matter somewhat. Bro. Tregina has also composed a song of more weight to the words "The Appeal to the Higher Self", from the *Crest Jewel of Wisdom*, and dedicated it to W. Q. Judge. The song will soon be gotten out by the PATH office as a beginning of this important branch of work. Perhaps later other musicians will try the same line and make the title always speak for Theosophy.

NOVEMBER THEOSOPHIST. "Old Diary Leaves II" describes the early life in India of the Founders, the friends they made, some sturdy, some treacherous, the throngs of visitors, the discussions, the hypocrisy and attempted swindle of a native host named Hurrychund whose present incarnation is here branded for all time, and a striking phenomenon by H.P.B. "Sympathy a Source of Knowledge", J. C. Staples, is good; "Haunted Trees and Stones" illustrates that interpretation of "All things are possible to him that believeth" which renders it as "There is no limit to human credulity"; "Colors and Tones", by Miss Ellen S. Atkins, is so significant as to evoke a suggestive Editorial Note. The President announces that generous gifts from the Sections have more than made good the embezzlement by the late Treasurer. —[A.F.]

THE IRISH THEOSOPHIST for November contains the first in the series of Jasper Niemand's "Letters to a Lodge". Though sometimes a little indefinite and addicted to paradox, it is really able and with deep sounding, truly pointing out hidden dangers in the work of help to others. It may not be the fact that "our only justice is compassion", and we should drop into unintelligent hero-worship if we readily attributed abstinence from needed self-defense to "greatness too high for bending", but one is very tolerant of the enthusiasms of a soul like "J. N.". Mr. Sinnett in "Theosophy and the Expiring Cycle" refers to a frequent notion among Theosophists that in 1897 "some mysterious extinguisher" is to descend and make abortive future attempts at Theosophic work, and gives some wise distinctions and cautions, though apparently thinking the "cultured classes" the hope for Theosophy's future.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 11, "The Doctrine of the Resurrection", A. M. Glass. This is one of those specially good numbers which make F.T.S. lament the approaching end of the publication. It is excellently well reasoned out, copious in treatment and apt citation, reverent and sweet in spirit, and with most pleasing style, very smooth and melodious, a felicitous phrase delighting from time to time percipient minds. Perhaps one cannot say that the word "resurrection" is here given any very definite meaning, and, indeed, that is by no means easy when the word is applied to anything else than a corporal revival, even Alger in his elaborate treatise failing to expound with clearness what he supposed St. Paul's idea to be. Mr. Glass beautifully unfolds the truth of a spiritual evolution, advancing from stage to stage as man strives for it, and culminating in a return to the very bosom of Deity. But does the word "resurrection" fit this thought, however correct the thought? Nevertheless, the paper is delightful, and the quoted teachings of Origen and Justin Martyr should open the eyes of "orthodox" Christians to aspects of doctrine they never dreamed of.—[A.F.]

NOVEMBER LUCIFER is the third issue without the title-page as H.P.B. framed it. Mr. Mead's "The Web of Destiny" treats of man's triple nature as correspondent to the three worlds, and of the three vestures he weaves as he is hylic, psychic, or pneumatic. There is a tone throughout this paper of gentle spiritual fervor which is no less attractive than touching. Most true and wise is H. T. Edge's "Conditions of True Union". There is begun a translation from French of Madame Jelihovsky's reminiscences of her sister, H. P. B., which must certainly be acclaimed by all Theosophists. "Some First-Hand Notes on Tibet" is from facts given by a disciple long resident there, and is most interesting. Éliphas Lévi remarks that the occult philosophy is the philosophy of good sense,—a remark which, considering the source, rather makes one stare. This number of *Lucifer* is unusually fine, but its

gem, its transcending content, is Dr. Herbert Coryn's exquisite "Heaven-world", so admirable in thought and exposition, so clear and sweet and tender, so rich in sensibility, so singularly apt in its use of words, so noble in its spirit and purport and diction. What a magnificent description of death this is,—"the benediction of Nature upon whatever may be good in us"! We are taught the wrong of fear of death, how it arose, wherein we mistake as to the quality of the Heavenworld, what friendship means and how it persists. No reviewer of less ability than the author could adequately describe the treatment of this last topic, or, indeed, any part of the paper. Happily there is to be continuance in future issues. A small drawback is in denying objectivity to color and harmony [page 237], as if the mind created instead of perceiving these, but this is mentioned only lest enthusiasm should seem to sweep away impartiality.—[A.F.]

The School of Life, by Theodore F. Seward, is interesting because it marks one of the earlier stepping-stones on which an intensely devout soul, freed from the spirit and from the coarser dogmas of old orthodoxy and yet finding its very life in distinctive Christianity, passes from a narrow creed to a broad Theosophy. Beautiful and warm in its love for and delight in religion, it has hardly less delight in science because it believes science so copiously to affirm its own new discovery of an old religious truth—the immanence of God in every particle of His universe. It uses this as explaining the genesis and evolution of things and men, and the whole of teleology. The charm is in its utter faith in God, its ready abandonment of schools and scholasticism, its sunny hope and anticipation, its sympathy with the Christ-spirit, its devotion to truth and purity and right, its fraternal touch with every sincere thinker. Verbal inspiration and a personal Devil and a lingering fondness for some old-time theological thought it has not got rid of, but these are evidently weakening. The problem of human misery and the inadequacy of one earth-life as a preparation for eternity are wrestled with manfully but unsuccessfully, as they must always be without Karma and Reincarnation as solvents. And here is the book's weak joint. God's mere will and an unknown provision for the future cannot meet the exigencies of those two problems. Nothing short of the Theosophic exposition can. Such a writer is unconsciously ripening for just this, and his lovely spirit of sweetness and light, fortified with the whole strength of Karma and Reincarnation as doctrines, may—let us hope, *will*—give his ultimate teaching enormous influence. At present it is too liberal for orthodox zealots, and yet unsatisfactory to the unorthodox because still weighted with a theology and with difficulties only removed by Theosophy. But it is a symptom of the times, and, as has been said, a stepping-stone.—[A.F.]

MIRROR OF THE MOVEMENT.

AMERICA.

Bristol T.S. has elected as President Mr. Arthur E. Muzzy, and as Secretary Mr. Elbert W. Gaylord.

Meriden T.S. has elected as President Mrs. Louise E. Sorg, and as Secretary Mrs. Frances A. H. Loomis, Station A, Box 244.

Hawaii Lodge T.S., Honolulu, Hawaiian Islands, was chartered on Dec. 5th with nineteen charter-members, eleven of them being new additions to the T.S. It is the 101st Branch on the American roll.

Lynn T.S., Lynn, Mass., was chartered on Dec. 10th with seven charter-members, and is one result of the work of Mr. Burcham Harding. It would be the 102d Branch, but the extinction of the Harvard T.S. makes it the 101st.

"H. P. B" T. S. had Sunday evening lectures in December: *Talk on Theosophy*, William Main; *The Human Soul*, Dr. E. G. Day; *Scientific Religion*, Dr. E. B. Guild; *The Trinity in Man and Nature*, J. H. Fussell; *Jesus the Christ*, Donald Nicholson.

ARYAN T.S. had Sunday evening lectures in December: *Gods and Gardens*, H. T. Patterson; *Theosophic Light on Mundane Paths*, Jas. H. Connelly; *The Two Paths*, Layton W. Crippen; *Jesus the Christ*, Donald Nicholson; *Theosophy*, William Q. Judge.

KSHANTI T.S., Victoria, B.C., had lectures in November: *Some Teachings of Theosophy*, H. W. Graves; *Death and Birth*, G. F. Jeanneret; *Seven Principles of Man*, F. C. Berridge; *Diet*, Capt. Clark. Average attendance has been a little over twenty. The room and free Library are at 28 Broad street.

YONKERS, N.Y., now has a series of Sunday evening lectures. A number of Theosophists of this city hired a hall at 34 North Broadway and have started a center there. Dec. 23d Mr. Budd lectured on *The Nature and Aim of Theosophy*, and on Dec. 30th Mr. Alex. Fullerton gave *Theosophy as a Religion.*

HARVARD T.S., the Branch in Cambridge formed of University students, has died out through their graduation. The only member remaining in the city has joined the Cambridge T.S., and the charter was cancelled by the General Secretary on Dec. 26th, the Executive Committee consenting. There are now 101 Branches in the Section.

THE VISIT in November of Claude Falls Wright to Ann Arbor, which is very conservative, resulted in much good. We had misgivings when making the arrangements, but were very glad to see large and cultured audiences at both of his lectures. His parlor talks were also crowded. The papers opened their columns for reports, and a reading-circle was formed before Mr. Wright left. There are other places in Michigan where good work could be done, and all that is needed is more money in the lecture-fund. Those who are interested here feel that if the members and Branches gave more to the funds at the headquarters other lecturers would be sent to waiting places, of which there are many.—[L.H.F.]

CHICAGO T.S. at its annual meeting on Dec. 5th unanimously reëlected Mr. George E. Wright as President, and enlarged the Branch representation on the Central States Committee for Theosophical Work. Each of the other three Branches in Chicago has elected a number of this Committee, which Committee will take over to itself the work hitherto done by the League. The new arrangement promotes both harmony and vigor.

BLAVATSKY T.S., Washington, D.C., has taken a new and better hall at 419 Tenth street, with larger capacity and general excellence than any yet secured. A lecture is now given every Sunday evening. On the 2d Mr. Coffin spoke on *The Influence of Theosophy on Daily Life*; on the 9th Mr. Tregina spoke on *Occult Science in Washington City*; on the 16th Mr. Robert L. Lerch spoke on *A New-Old View of Life.* Attendance at the regular Thursday evening meetings is good, with prospect of being much better through the winter.

CHICAGO HAS BEGUN a new year with unwonted encouragement. The reorganization of the Central States Committee and the purchase of a printing-press are two events which promise wide and immediate growth in activity. During the past two months the following Sunday lectures have been delivered at the four Theosophical centers in Chicago: *Ghostland* and *Karma*, by Miss Eva F. Gates; *Human Evolution* and *Immortality*, by Miss Leoline Leonard; *Old Truths in New Forms* and *Heaven and Hell*, by R. D. A. Wade; and *Theosophy* and *A Perfect Man*, by Marpole Willis.

BURCHAM HARDING has accepted the honorary position of Lecturer to the New England Theosophical Corporation of Boston. A very thorough system of lecture-work has been inaugurated for carrying Theosophy into every town of over 5,000 inhabitants, and into smaller places where it may be desired. The state of Maine is first on the rôle, as at present it has but one Branch (at Portland), and one F.T.S. in the far east. Mr. Harding spent nine days at Portland, giving two lectures in a public hall and one before the "Beecher Evolution Club", holding Branch meetings on the other nights. Several new members joined, and greater activity was imparted to the Branch. He then

started on the pioneer-work into the north and east, taking the leading cities in rotation—Auburn, Lewiston, Bath, Brunswick, Augusta, Gardiner, and Waterville. Two lectures were given in public halls at each place, and a night devoted to forming a center. At every city some have been found to take up the study. At Bath the Y.M.C.A. hall was used for the lectures, and in other places the Y.M.C.A. have rendered assistance. The leading Maine newspapers have generously granted space for articles on Theosophy, and given full reports of the lectures. This pioneer work involves a good deal of expense in travelling, as the ground has to be covered three times. Having no local assistance, the lecturer has to visit the towns a week in advance to arrange for halls and advertising, and then retrace his steps. It is intended to continue this work until all the larger towns in New England have been visited. Members-at-large and others desirous of assisting and willing to arrange for lectures will please communicate with the Secretary New England Theosophical Corporation, 24 Mt. Vernon street, Boston, Mass.

Claude Falls Wright lectured on Tuesday, the 20th November, to a large audience at Sandusky, O., in the Mahala Hall; his topic was *Occultism*. After organizing a class there he left for Ann Arbor, Mich., lecturing Nov. 21st in Frieze Memorial Hall on *Reincarnation*. This hall was also crowded. Thursday he gave a parlor talk at Mrs. Fisk's on *The Nature of Theosophy*. Friday evening another parlor talk was given at Mrs. Fisk's on *The Constitution of Man*. On Saturday he gave a public lecture on *Occultism* in the Frieze Memorial Hall, and announced the formation of a class in Theosophy. Then, after some other work, the class was duly formed on Tuesday evening at Mrs. Fisk's. Mr. Wright then left for Toledo, and on the 29th lectured before the Branch there on *Concentration*. On Friday he addressed a large audience in the Church of our Father on *The Constitution of Man*, and on Dec. 1st a still larger one in the same hall on *Reincarnation*. After that lecture he arranged for a series of lectures on Theosophy in Lotus Hall, provided sufficient persons in the audience put down their names to attend. Fifty outsiders immediately sent in their names, but by the following evening the class had swollen to over one hundred. This course of lectures was as follows: Sunday, Dec. 2d, he lectured on *First Principles of Theosophy*, 3d on *The Cosmos*, 4th on *Man in his Relation to Nature*, 5th on *Practical Occultism*. On Dec. 6th he addressed a members' meeting on *The Theosophical Society*. He then left for Fort Wayne, Ind. On Sunday, Dec. 9th. he addressed a meeting there in the Standard Hall on *Reincarnation*. On Monday no meeting was held on account of the weather. Dec. 4th *After-death States* was the topic of a lecture in the Branch Rooms. Wednesday he addressed another meeting in Branch Rooms on *First Principles*. Thursday he attended a small gathering of members in the afternoon, and in the evening addressed a large audience in Standard Hall on *Hypnotism*. Friday was devoted to making calls on some of the members, and then Mr. Wright left for Dayton, O. On Saturday he addressed a meeting there on *Theosophy*. Sun-afternoon afternoon he lectured to a full house in the K. of H. Hall on *Theosophy and Brotherhood*. Monday evening the 17th he lectured again to a yet larger audience in the same Hall on *Reincarnation*. Mr. Wright will deliver other lectures in Dayton, O., and organize a Society there; he then goes to Cincinnati, St. Louis, Kansas City, and other places, to Denver, Col. The average attendance at his public lectures this month has been from 200 to 500, and the papers have been full of reports all the while.

PACIFIC COAST.

Hawaii Lodge T.S. has elected as President Mr. Mark P. Robinson, and as Secretary Mr. George W. Smith, P. O. Box 319, Honolulu, Hawaiian Islands.

Mrs. Anna L. Blodgett of Seattle has been visiting and working among the Branches in Victoria and Port Townsend, having given three public lectures in the former town to good audiences and having met the Branch for consultation. The Kshanti T. S. is doing admirably, four or five of the members being especially active. In Port Townsend it was said that the lecturer had the largest audience in town that Sunday evening. Good questions were put, and very close attention given to the subject.

UNDER THE AUSPICES of Stockton Branch, of Stockton, Calif., Dr. Griffiths gave two lectures in T.S. Headquarters. Sunday, November 18th, he discoursed upon *Adepts, who, what, and where are They?*; November 20th the subject was *Brotherhood on Physical, Mental, and Spiritual Planes.* November 21st a public Quiz was held. Headquarters were crowded to their full capacity with very attentive audiences, and great interest was manifested at the Quiz. A full meeting of the Branch was held November 22d, where plans were discussed for better and more extended work. A fraternal spirit prevailed, and strong determination to work more vigorously. Stockton Branch has done good and telling work during the past year. Splendid results always attend those Branches which aspire to do the Masters' bidding and surely receive Their help. Lectures upon *Adepts* and *Brotherhood* were in Sacramento, November 29th and December 2d, and a Quiz held December 4th. A Committee for Public T.S. Work has been jointly formed by the two Branches in that city, Pythian Castle secured, and regular Sunday evening public Theosophical lectures begun.

FOREIGN.

ENGLAND.

This *Westminster Gazette* flare seems to have moved many members to redoubled activity and so resulted in good. Mr. Sydney Coryn, President of the Croydon Lodge, who has been lecturing a good deal at workingmen's Clubs in and about London during the past month, reports splendid and most interested and attentive audiences, and no reference whatever to this so-called "Isis-very-much-Unveiled" *exposé*. It has fallen perfectly flat; but remains, nevertheless, as a gigantic advertisment for the T.S.

Countess Wachtmeister sends good news from Paris; she passed through there on her way south, and had a long talk with M. Bailly, who is bent on active propaganda. The circulation of *Le Lotus Bleu* has increased considerably, he told her.

The North of England Federation held its Sixth Conference last month at York, and Mr. Mead took the chair, giving a sensible and practical turn to the current excitement in the *Westminster Gazette*. Steady work and propaganda was reported as going on well during the past three months in the Northern Lodges and Centers, eight of the former and three of the latter being represented at the Conference.

A South-Western Correspondence Circle has been started, and twenty out of the thirty members notified have joined.

A new Lodge at Norwich—which has long been a Center—was opened by Mr. H. T. Edge last month.

Mr. Staples of the Brighton Lodge having volunteered for theosophical work in Australasia, left for New Zealand a few weeks ago. He is going to help work up Lodges and Centers there, do lecturing tours, etc.

Blavatsky Lodge meetings have been very well attended lately; the quarterly Conversazioni have been given up, and a capital lending library—starting with seventy volnmes—established, for the use of members. Miss Cooper has resigned the honorary Secretaryship, Mrs. Sharpe being elected in her stead.

A *Secret Doctrine* class, too, is held in the lecture-hall on alternate Saturdays by Mr. James Pryse, as many as from twenty to thirty attending it.

The *Ocean of Theosophy* is at present being made the subject of study by the Croydon Lodge and Streatham Center.

Sweden sends a long and capital report of recent activities. Many of our Scandinavian brethren, notably Dr. Zander, are doing much good in the lecturing line. The Arion Lodge, Malmö, which has only been founded a year, now numbers forty-eight members.

I must not forget to tell you that Mr. Hargrove has just been over to Dublin on a short lecturing-tour, and has met with great success.

ALICE CLEATHER.

AUSTRALASIA.

AUCKLAND, NEW ZEALAND. The feature of the month has been the visit of Mrs. Annie Besant, who arrived on the afternoon of October 5th from Sydney. A reception was held at Mrs. Draffin's in the evening and a pro-

gram of work arranged for her stay in Auckland. On Oct. 6th she lectured on *The Dangers that Threaten Society*; on Sunday evening she lectured on *The Mahâtmâs*; on Oct. 8th she spoke on *Why I Became a Theosophist*; on the following evening on *Human Evolution*; and on Oct. 10th upon *The Teachings of Theosophy*. All the lectures were crowded, and during each day she was interviewed upon theosophical subjects by hundreds of citizens in the local Society's rooms. In response to an invitation she breakfasted with the Most Rev. Dr. Cowie, Bishop of Auckland and Primate of New Zealand, at Bishop's Court. She left on Oct. 11th to fulfill her lecturing engagements in the southern districts of the colony, and was accompanied by Mrs. Draffin. —[W.]

SUPPORT OF THE T. S.

I have received several encouraging letters since last report, and prospects seem brighter than at any time since the organization of our classes. If every F.T.S. will make it a personal duty to secure at least one new pledger our fund will soon be doubled. Since last report I have added the following:

H.C. and S.E.F.—10c. per month.
G.T. and E.V.B.—25 c. per month.
J.D.B.—$10 per month.

Collections since last report, $72.70, remitted herewith.

I wish to specially acknowledge the receipt of $8.00 as an extra contribution from one of our pledgers who wishes to be known simply as "King's County". Shall endeavor to make full report of condition of fund to date next month. G.E.H.

51 Huffman avenue, Dayton, O., Dec. 12, 1894.

Received, Dec. 17th, 1894, from George E. Harter $72.70, collected through his scheme since remittance of Oct. 17th.

WILLIAM Q. JUDGE, *General Secretary.*

NOTICES.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,
ADYAR, OCT. 7, 1894.

The Society is notified that Señor Dr. Alberto Das, formerly of Spain and subsequently of Buenos Aires, Republic of Argentina, South America, has been expelled from membership; his two diplomas, the second of which he obtained under an *alias*, are hereby cancelled; and the charter granted him for the organization of the Luz Branch T.S., at Buenos Aires, has been rescinded, and a new charter issued to Señors D. Ferdico Fernandez, D. Alejandro Serondo, and their associates.

General Secretaries are requested to notify the above to their Branches, and conductors of the Society's journals to publish the facts for the protection of our members and the public. H. S. OLCOTT, P.T.S.

POEMS FOR THE LOTUS CIRCLE.

The Lotus Circle in New York wishes to procure good short poems to be used in the meetings after being set to music and in addition to those already printed. They request that some be sent in. No guarantee is given of accepting any; selection of those deemed most suitable will be made. Address Mrs. E. C. Mayer, 138 Fifth avenue, New York City.

THE FORUM.

January *Forum* will only be sent to such Branches and members-at-large as have paid dues for 1895. Those paying later will of course receive the back numbers due them, but much extra trouble to this office, as also risk of confusion and delay, are occasioned by tardy payment.

Thou, O disciple, in thy work for thy brothers hast many allies—in the winds, in the air, in all the voices of the silent shore.—*Farewell Book.*

OM.